THE OXFORD DECREE:

Being an Entire

Confutation

OF

Mr. *Hoadley's* BOOK,

OF THE

Original of GOVERNMENT;

Taken from the

LONDON GAZETTE,

Publiſhed by Authority.

London: Reprinted in the Year, 1710.

AC911.T710.B93

Whitehall, July 24. 1683.

THis Day was presented to His Majesty the following Judgment and Decree of the University of *Oxford*, pass'd in their Convocation, on *Saturday* the 21st Instant.

The Judgment and Decree of the University of Oxford, *pass'd in their Convocation, July* 21. 1683. *against certain pernicious Books, and damnable Doctrines, Destructive to the Sacred Persons of Princes, their State and Government, and of all human Society.*

ALtho' the barbarous Assassination lately enterprised against the Person of His Sacred Majesty, and His Royal Brother, engage all our Thoughts, to reflect with utmost detestation and abhorrence on that Execrable Villany hateful to God and Man; and pay our due Acknowledgments to the Divine Providence, which by extraordinary Methods brought it to pass, that the Breath of our Nostrils, the Anointed of the Lord, is not taken in the Pit which was prepared for Him, and that under his Shadow we continue to Live and enjoy the Blessings of his Government; yet notwithstanding we find it to be a necessary Duty at this time, to search into, and lay open, those Impious Doctrines, which having of late been studiously Dissemmated, gave rise and growth to these Nefarious Attempts; and pass upon them our solemn publick Censure and Decree of Condemnation.

Therefore to the honour of the *Holy* and *Undivided Trinity*, the preservation of *Catholick Truth* in the *Church*; and that the King's Majesty may be secured both from the Attempts of open bloody Enemies, and Machinations of Treacherous Heretick's and Schismaticks: We the *Vice-Chancellor*, *Doctors*, *Proctors*, and *Masters Regent* and *Not Regent*, met in *Convocation*, in the accustomed Manner, Time, and Place, on *Saturday*, the One and twentieth Day of *July*, in the Year One thousand six hundred eighty three, concerning certain Propositions contained in divers Books and Writings, published in the *English*, and also the *Latin* Tongue, repugnant to the *holy Scriptures*, *Decrees* of *Councils*, *Writings* of the *Fathers*, the *Faith* and *Profession* of the *Primitive Church*; and also

destructive

destructive of the *Kingly Government*, the safety of His Majesty's *Person*, the publick *Peace*, the *Laws* of *Nature*, and *Bonds* of *Human Society*, by our unanimous *Assent* and *Consent*, have *Decreed* and *Determined* in manner and form following.

The First PROPOSITION.

ALL Civil Authority is derived Originally from the People.

The Second.

There is a mutual Compact, Tacit or Express, between a Prince and his Subjects; and that if he perform not is Duty, they are discharged from theirs.

The Third.

That if lawful Governors become Tyrants, or govern otherwise than by the Laws of God and Man they ought to do, they forfeit the Right they had unto their Government. *Lex Rex* Buchanan, *de jure Regni Vindiciæ contra Tyrannos.* Bellarmine *de Conciliis, de Pontifice.* Milton, Goodwin, Baxter. H. C.

The Fourth.

The Soveraignty of *England* is in the three Estates, *viz.* King, Lords, and Commons. The King has but a Co-ordinate Power, and may be Over-ruled by the other Two. *Lex Rex Hunton*, of a limited and mixed Monarchy. *Baxter.* H. C. *Polit. Catechis.*

The Fifth.

Birth-right and Proximity of Blood, give no Title to Rule or Government; and it is lawful to preclude the next Heir from his right and succession to the Crown. *Lex Rex. Hunt's* Postscript. *Doleman*, History of Succession. *Julian* the Apostate. *Mene Tekel.*

The Sixth.

It is lawful for Subjects without the consent, and against the command of the supreme Magistrate, to enter into Leagues; Covenants, and Associations, for defence of themselves and their Religion. *Solemn League and Covenant. Late Association.*

The Seventh.

Self-Preservation is the fundamental Law of Nature, and

3,030,122

ſuperſedes the obligation of all others, whenſoever they ſtand in competition with it. *Hobbs's De Cive Leviathan.*

The Eighth.

The Doctrine of the Goſpel concerning patient ſuffering of Injuries, is not inconſiſtent with violent reſiſting of the higher Powers in caſe of Perſecution for Religion. *Lex Rex.* Julian *Apoſtate. Apolog. Relat.*

The Ninth.

There lies no obligation upon Chriſtians to Paſſive Obedience, when the Prince commands any thing againſt the Laws of our Country; and the *Primitive Chriſtians* choſe rather to Die than Reſiſt, becauſe Chriſtanity was not ſettled by the Laws of the Empire. *Julian Apoſtate.*

The Tenth.

Poſſeſſion and Strength give a right to govern; and Succeſs in a Cauſe or Enterpriſe, proclaims it to be lawful and juſt: To purſue it, is to comply with the Will of God, becauſe it is to follow the conduct of his Providence. *Hobbs, Own's* Sermon before the Regicides. *Jan.* 31. 1648. *Baxter. Jinkins's* Petition, *Oct.* 1651.

The Eleventh.

In the State of Nature there is no difference between Good and Evil, Right and Wrong; the State of Nature is a State of War, in which every Man hath a right to all Things.

The Twelfth.

The foundation of *Civil Authority*, is this *Natural Right*, which is not given, but left to the *Supreme Magiſtrate* upon Mens entring into Societies; and not only a *Foreign Invader*, but a *Domeſtick Rebel* puts himſelf again into ſtate of Nature, to be proceeded againſt, not as a Subject, but an Enemy, and conſequently accquires by his Rebellion the ſame right over the Life of his Prince, as the Prince for the moſt heinous Crimes has over the Life of his own Subjects.

The Thirteenth.

Every Man after his entring into a *Society*, retains a right of defending himſelf againſt force, and cannot transfer that right to the *Common-wealth*, when he conſents to that *Union* whereby a *Common-wealth* is made; and in caſe a great many Men together have already reſiſted the *Common-wealth*, for

for which every one of them expecteth Death, they have liberty then to joyn together or to assist and defend one another. Their bearing of Arms subsequent to the first breach of their Duty, though it be to maintain what they have done, is no new unjust act, and if it be only to defend their Persons, is not unjust at all.

The Fourteenth.

An *Oath* superadds no Obligation to *Pact*, and a *Pact* obliges no farther than it is *credited*, and consequently if a *Prince* gives any *indication* that he does not believe the promises of *Fealty* and *Allegiance* made by any of his Subjects, they are thereby freed from their *Subjection*, and notwithstanding their *Pacts* and *Oaths*, may lawfully rebel against, and destroy their Sovereign. *Hobbs de Cive. Leviathan.*

The Fifteenth.

If a People that by Oath and Duty are oblig'd to a Sovereign shall sinfully dispossess him and contrary to their Covenants, chuse and covenant with another, they may be oblig'd by their later Covenants, notwithstanding their former. *Baxter. H. C.*

The Sixteenth.

All Oaths are unlawful, and contrary to the word of God. *Quaker.*

The Seventeenth.

An Oath obligeth not in the sense of the Imposer, but the Takers. *Sheriffs Case.*

The Eighteenth.

Dominion is founded in Grace.

The Nineteenth.

The Powers of this World are Usurpations upon the Prerogative of Jesus Christ; and it is the Duty of God's People to destroy them, in order to the setting Christ upon his Throne. *Fifth-Monarchy-Men.*

The Twentieth.

The *Presbyterian* Government is the Scepter of Christ's Kingdom, to which Kings as well as others are bound to submit; and the Kings Supremacy in Ecclesiastical Affairs, asserted by the Church of *England*, is injurious to Christ, the sole King and Head of his Church. *Altare Damascenum. Apolog. Relat. Hist. Indulg. Cartwright. Travers.*

The

The Twenty First.

It is not lawful for Superiors to impose any thing in the Worship of God that is not antecedently necessary.

The Twenty Second.

The Duty of not offending a weak Brother, is inconsistent with all Humane Authority of making Laws concerning indifferent things. *Protestant Reconciler.*

The Twenty Third.

Wicked Kings and Tyrants ought to be put to Death; and if the Judges and Inferior Magistrates will not do their Office, the Power of the Sword devolves to the People; if the major part of the People refuse to exercise this Power, then the Ministers may excommunicate such a King; after which it is lawful for any of the Subjects to kill him; as the People did *Athaliah*, and *Jehu Jezabel. Buchanan. Knox. Goodman. Gilby.* Jesuits.

The Twenty Fourth.

After the Sealing of the Scripture Canon, the People of God in all Ages are to expect new Revelations for a Rule of their Actions (*a*) and it is lawful for a private Man, having an inward motion from God, to kill a Tyrant (*b*). (*a*) Quakers and other Ethusiasts. (*b*) *Goodman.*

The Twenty Fifth.

The Example of *Phineas* is to us instead of a Command; for what God hath commanded or approv'd in one Age; must needs oblige in all. *Goodman. Knox. Napthali.*

The Twenty Sixth.

King *Charles* the First was lawfully put to Death, and his Murderers were the Blessed Instruments of God's Glory in their Generation. *Milton. Goodwin. Owen.*

The Twenty Seventh.

King *Charles* the First made War upon his Parliament, and in such a Case the King may not only be resisted, but he ceaseth to be King. *Baxter.*

We Decree, Judge, and declare all and every of these Propositions to be false, seditious, and impious, and most of them to be also heretical and blasphemons, infamous to Christian Religion, and destructive of all Government in Church and State.

We

We farther Decree, That the Books which contain the aforesaid Propositions and impious Doctrines, are fitted to deprave good Manners, corrupt the Minds of unwary Men, stir up Seditions and Tumults, overthrow States and Kingdoms, and lead to Rebellion, Murther of Princes, and Atheism it self: And therefore we interdict all Members of the University from the reading of the said Books, under the Penalties in the Statutes expresst. We also order the before-recited Books to be publickly burnt by the Hand of our Marshal, in the Court of our Schools.

Likewise we order that in perpetual memory hereof, these our Decrees shall be enter'd into the Registry of our Convocation: And that Copies of them being communicated to the several Colleges and Halls within this University, they be there publickly affixt in the Libraries, Refectories, or other fit places where they may be seen and read of all.

Lastly, We command and strictly injoyn all and singular the Readers, Tutors, Catechists, and others to whom the care and Trust of *Institution* of *Youth* is committed, that they diligently instruct and ground their *Scholars* in that most necessary *Doctrine*, which in a manner is the *Badge* and *Character* of the Church of *England*, Of submitting to every Ordinance of Man for the Lords sake, whether it be to the King as supreme, or unto Governours as unto them that are sent by him, for the Punishment of *Evil Doers*, and for the praise of them that *Do well*. Teaching that this Submission and Obedience is to be clear, absolute, and without exception of any State or Order of Men. Also that they, according to the Apostles Precept, exhort, That first of all Supplications, Prayer, Intercessions, and giving of Thanks be made for all Men, for the KING, and all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty, for this is Good and Acceptable in the Sight of GOD our Saviour. And in especial manner that they press and oblige them humbly to offer their most ardent and daily Prayers at the Throne of Grace, for the preservation of our Soveraign Lord King CHARLES, from the Attempts of open Violence and secret Machinations of perfidious Traitors;

that

that the Defender of the Faith, being safe under the defence of the Most High, may continue His Reign on Earth, till He exchange it for that of a late and happy Immortality.

Whitehall, July 25. The following Address having been presented to His Majesty, His Majesty was pleas'd to receive it very graciously.

To the King's most Excellent Majesty.

The Humble Address of the Chancellor and Senate of the University of *Cambridge*.

Dread Sovereign,

THough we cannot think upon the Danger of Your Sacred Majesty, and Your Royal and Dearest Brother, without Horror and Confusion, yet we are comforted and rejoyce in this Consideration, That all the unnatural and deviliſh Conſpiracies of wicked and execrable Men, serve only to convince the World how much Your Sacred Majesty is the Darling of Heaven, and the peculiar Care of Providence. And, as from the bottom of our Hearts we thankfully adore and bless that Goodness, which has been so watchful over Your Majesty, its own Image here on Earth; so do we equally detest and abhor the ungodly Principles and bloody Practices of those Barbarous Villains, who could imagine Mischief against so much Mercy, and sin against so great Goodness.

And our most earnest Prayers are, That just Punishment may overtake all these implacable Wretches, who delight in Blood and Treason: That all the pernicious Nurseries of Fanatick Rage, Sedition, *and* Rebellion, *may be rooted out: That the Impieties of a pretend Religious Crew, may be all detected and confounded: That the wicked Contrivances of Your Enemies may tend only to make Your Sacred Majesty more Great and Powerful; And that this Master-piece of all their Villany may be the Ground and happy Occasion of a lasting and well settled* Peace *and* Prosperity *to Your Majesty, and Your lawful* Successors *to all Generations.*

Advertisement.

THis is to give Notice, That if Mr. *Hoadley* will not Recant his Rebellious and Seditious Principles which he has Borrow'd from the vile Authors here Condemn'd, He may speedily expect the same Censure from both the Universities which they underwent.